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ומנוחת כבודו בקבורות מנצא וזה הלשון אשר כתוב במצבה שלו פה
 טמון וספון אדם חסיד והגון ומעשיו נעים ונעימים והגונים בדרכי חסידים
 וענוים המקובלים בעיני הש' מרומים החר' אלעזר בן החר' שמואל הלוי
 וכו' זכותו וצדקתו יעמוד לנו לאחוז מעשיו וצדקתיו בידינו ומהם לא
 נסור אנו וצאצאינו אא"ם וכאשר אני קרוי אלעזר מכו' ולמן בחתימתו
 כן יוכיני הש' לע"ה להיות עמו במחיצתו :

There are several variations in reading, but they are mostly unimportant. Dr. Güdemann's version permits women to play for "eggs" on the New Moon; the Bodleian MS. reads בער כלום for בער ביצים. Again, my MS. reads מרקט for עם הלוי"ש (p. 295, line 7); בתוך for בתנור (p. 296, line 4). With one exception (that on p. 296, line 2 from end), all the corrections suggested by Dr. Güdemann actually occur in this MS., and thus his emendations are confirmed. The grammatical mistakes are fewer in the Bodleian MS., which is on the whole more accurate, but the variations are scarcely of sufficient importance to justify a complete collation.

IV.

ADDITIONS TO BIBLIOGRAPHY.

DR. D. SIMONSEN (of Copenhagen) has very kindly communicated the following additions to the list previously published in this REVIEW:¹—

JACOB OF LISSA (צוואות הגאונים, Warsaw, 1875).

AKIBA EGER (Ibid.).

CHAYIM COHEN RAPOPORT (ש"ת מים חיים, I. 41).

JOSEPH HA-ZADDIK, of Posen (זכרון שארית יוסף, 1881).

JOSEPH SAMUEL LANDAU (Preface to בור הבחינה, 1837).

MENACHEM CASTELNUOVO (Preface to שו"ת עמק המלך, Leghorn, 1868).

SALMON COHEN (קול בוכים, Fürth, 1820).

MEIR, Rabbi in Tiktin (נזיר השם, Lemberg, 1869).

¹ Vol. III. p. 481.

MEIR MARGOLIOTH (כור יבין ובוועז). See Walden's שם הגדולים רחדש, part 2. p. 30).

SCHMELKE MEISELS (גויעת שמואל, 1848.)

The Testament of a pupil of בעש"ט, in דרכי ישרים (see Walden, *ibid.*, p. 11).

As Dr. Simonsen justly adds, many similar testaments must have been published of recent years in Russia and Poland. It would also fully repay the labour were one to carefully go through the prefaces to the large number of *Responsa* contained in the British Museum.

I. ABRAHAMS.
